

know exactly what they believe, and some have gone clear over into German destructive criticism. It is stated, authoritatively, that a professor in one of the seminaries used to content himself with stating "both sides." Now he states one side in no uncertain terms (this is not near home). He teaches that the statement in Genesis as to the creation of man is so crude, crass and absurd to be accepted as a statement of fact; that you would not call the first of Genesis mythological, but that there is enough truth in it to call it historical; that man is not descended from the ape, but that man and the ape are descended from a common animal.

According to him there are only one or two miracles in the Old Testament, and furthermore the circle of all miracles contracts as we learn more of natural processes; that the thought of immortality in Dan. 12:2 was imported from pagan sources. It is denied that Christ died as a substitute for sinners; such a thing is contrary to reason and impossible.

The men who hold these and like views are to be taken seriously by the church, because of their wide circle of influence. To quote: "There never was a time when man was not religious. The very emergence of this sense in the mind of a prehuman ancestor of man would change the brute into the man. We may speak of the states of the prehuman brute's mind as 'materials for the making of religion,' but not as religion. Their transformation into religion is therefore just as unique as the creation of the man himself." "The New Adam, in Jesus Christ, emerges in the course of the upward ascent of man as the Adam of Genesis emerged in the upward ascent from the lower creation." Christ is thus a product of evolution.

To avoid error and confusion of thought, why not incorporate the following lucid (?) statements into our Child's Catechism: "The whole world living and not living is the result of the mutual attraction, according to definite laws of the powers possessed by the molecules of which the primitive nebula of the universe was composed." "Evolution is the integration of matter out of an indefinite incoherent homogeneity into definite coherent heterogeneity with concomitant dissipation of energy."

Before entering into closer relations with other churches, would it be unreasonable for us to find out, in perfect good faith, how much of this teaching we shall be called on to accept and endorse?

Midway, Ky.

### ARKANSAS AGAIN.

By Rev. W. Bruce Doyle.

It is not the purpose of this article to make a second reply to our Dr. J. C. Williams, of Arkansas, who argues for organic union with the Northern Church on the ground of our "Overlapping Synods," but to notice what is a second reply, and that by the Rev. J. C. Hayes, of the U. S. A. Synod of Arkansas, in the Herald and Presbyterian of February 15, 1922.

Dr. Hays laments because the Southern Presbyterians have organized a church at Brinkly, Ark. They say that over this "deep regret is felt."

Again, in that article they warn Northern Presbyterians on going South to refrain from joining the Southern Church; this is the language: "It should be the rule of every session and pastor, when members move to any place in this synod, to advise them to go into their own Church." Again this: "Will our people prefer to go into a Church that is purely

sectional? Our Church is not sectional, but is national. Our members do not all understand that the Southern Church is sectional."

By sending down money, urging their migrating members to refrain from joining the Southern Church, organizing churches in the South, and noticing with "deep regret" that we have a church in the heart of the South, and relating how that "deep regret" is "felt" in the North, and so establishing Northern churches in the South they then raise the cry that we are sectional and they are national. They are national, but this is how they came to be that way. We are not national, but Christian; and preferring Christianity to nationality we have not gone North, as they have come

South. We have not urged pastors and sessions on dismissing members to the North that they advise them to stick to the Southern Church up there, as they advise theirs to do down here. And we have "felt" with no "deep regret" their organizing a church in the middle of a Northern State, as they so "deeply regret" our organizing one in the heart of the South.

Why should the Southern Church concern itself about union with the Northern Church when they so deplore our "sectional" comity and "feel" so much a "deep regret" that we exist even in the heart of the South?

Springfield, Mo.

## PEREGRINE PAPERS

By Rev. W. H. T. Squires, D. D.

### IN THE FOOTSTEPS OF ST. PAUL.

#### VIII.



The French have built a handsome boulevard through part of the city, following the Roman example, and not far distant from the "Street called Straight." A glimpse of it and the parkway, trees and flowers that ornament it is here obtained.

Damascus is dear to every Christian heart primarily because of the conversion of Saul of Tarsus. The road that leads from Damascus to the southern countries has not changed in location, nor can it change. It skirts the eastern highlands which crown the height of land with the vast Arabian desert to the left, and the deep gorge of Jordan to the right (west). The road is ordinarily called the Pilgrim Highway, for it leads to Mecca, and uncounted millions of weary Moslem feet have trod its dusty reaches, their stolid faces to the south, their souls filled with a glorious ecstasy of anticipation. By its sinuous length they return, betimes, the ambition of a lifetime achieved, and heaven assured; for have they not said a prayer to Allah in Mecca?

When Saul of Tarsus left Jerusalem with letters to the powerful hierarchy at Damascus he traveled northward from the Damascus Gate, over the mountains of Ephraim and down the Valley of Esdraelon. He had now the choice of two routes. He may have gone by way of the waters of Meron and along the flanks of Hermon, but it is more probable that he crossed the Jordan south of the Sea of Galilee and climbed the eastern highlands to the Pilgrim Road. It was the popular route in Roman days, and it is approximately the route of the present railway from Haifa to Damascus.

From Jerusalem to Damascus is 130 miles. Caravans make it in six days, though one may shorten the time, especially if he be not encumbered with baggage.

The last day of the journey is most tedious. Every step from the Sea of Galilee is a climb. The parched and withered wastes of the deserts become ever more assertive. The brilliant, blinding heat grows ever more trying. It is not so much the fierce rays of the sun that beat down, as the stifling, dusty refraction that rises from the earth and stifles, blinds and chokes one, as it were, by indirection.

The narrative does not localize the miracle, but scholars have tacitly agreed that it was at or near the summit of the last hill before the Pilgrim Road descends to the oasis city. Here the traveler from the south gets the first view of Damascus. Here "at mid-day" the caravan would likely stop to rest, covering the last six miles, down grade, in the early evening. Here the city is seen indistinctly in the dim and dusty distance, a paradise of white in an oasis of blurred green. Mohammed when he came to this hill, we are told, refused to enter Damascus. He could enter paradise only once. So he jumped over the city to the barren ridges of Anti-Lebanon beyond. Sufficient notice has never been taken of this feat. I would like to nominate Mohammed for the world's record in the long jump. Any gentleman, even an Arab gentleman, who could spring ten miles from mountain to mountain, is entitled to some recognition as a gymnast. The universities should acclaim him a champion athlete.

Upon this height the future apostle was stricken to the earth by the Shekinah, the same celestial glory that had so frequently in Old Testament days brought the Baalites and other heathen to consternation. Now it was the intellectual young Hebrew who was smitten.

They led him by hand, perhaps on foot, to the city. It was a pathetic entry. He left Jerusalem with all the pride of a conqueror; he entered Damascus as humble as a slave.

The Romans, as usual, had driven a magnificent avenue through the sinuous lanes of Damascus. The great boulevard bisected the city, heading as straight as an arrow from east to west. It was ornamented by many fine columns and statues, a few fragments of which may still be identified. It was shaded by double, or perhaps quadruple, lines of palms and other beautiful trees. Upon this Syrian Champs Elysees fine government buildings were erected and the homes of the richest men. Of course, the Moslems have no appreciation of such beauty. When they got contented filthy huts and squalid tenements were built all along the fine, straight avenue—and today its once-wide and lovely right-of-way is